

... THE ...

# Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xlii: 32.

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## EDITORIAL NOTES AND COMMENTS.

THE SON OF GOD said to all mankind, "Come unto Me, and I will give you rest." The self-styled "vicars of Christ," the Pope of Rome and his agents, the bishops, priests and Jesuits, say, "come unto us and we will give you—purgatory." There is no assurance of salvation in the Roman Catholic Church. The people are dependent upon the priests for the sacraments, by which alone they can have access to God, and so many priests are being converted nowadays that no one can tell who will be next. The pillars of Rome are falling. "Come out of her, my people," says the Lord God.

### Good Articles Coming.

A letter received February 4, 1896, from Father Lambert, who is well and happy in his work as a Wesleyan minister in Kingston, Jamaica, West Indies, announces an article from his pen for **THE CONVERTED CATHOLIC**. He also refers to a converted Roman Catholic priest, the Rev. F. Watry, who is now pastor of the Congregational Church, Clayton, California, and author of a book entitled, "From the Roman Catholic Altar to the Protestant Pulpit," which we shall review next month.

We have received an excellent letter from Father Watry which we shall publish next month, and also an article by Mrs. Martha C. M. Fisher, of Washington, D. C., on the elevation of Satolli to the cardinalate and the pagan ceremonies of the occasion.

If this magazine were double its size we could fill it every month with most interesting articles. That good time may come, but meanwhile we hope our friends will see to it that the work shall not suffer for lack of support. Funds are needed to carry it on and push it on.

### Opening the Eyes of Many.

Several articles that we would like to publish this month are held over, among them "Converts from Rome," but we must insert a brief note from a dear friend in Selma, Alabama, who says: "I send you the renewal of the subscription of Rev. F. A. Rodrigues, a missionary in Brazil. **THE CONVERTED CATHOLIC** which goes to him has been the means of opening the eyes of many Roman Catholics. I have prayed much and earnestly for you and the work you are doing, and God is answering prayer. May you be blessed more and more.

"Mrs. S. D. H."

**Disregarding Rome's Anathema:**

The New York *Herald*, February 4, 1896, had this item of news:

John F. Burns, of Danielson, Conn., died of consumption yesterday afternoon. He was forty-six years old. He was a Catholic and also a prominent Knight of Pythias, and refused to sever his connection with his lodge after Pope Leo placed the order under the ban. He will be buried under the auspices of the lodge.

Thousands of Catholics in this country who are members of the benevolent societies of Odd Fellows, Knights of Pythias and Sons of Temperance, which have been condemned by the Pope, are rebelling against his order to leave them, and bravely accept the alternative of excommunication promulgated by his high mightiness in Rome and his episcopal agents in the United States. When Satolli was in a conciliatory mood last year he endeavored to modify the order to withdraw from those societies, but he was overruled by the Jesuits, and the Catholics who remained true to their lodges were excommunicated. The Pope has made a mistake. American-born Catholics do not care a pin about his excommunications.

**No Excommunication for Rumsellers.**

The Pope would deserve well of mankind if he should hurl excommunications, rapid and reverberating as Jone's thunderbolts, against the societies of the "Thugs of Intemperance," the "Knights of Rum" and the "Sons of Saloonkeepers," who throng Tammany Hall and support his church in every city of the Union. But this he will not do, for if these elements were eliminated, how many would be left in the membership of his church? Rome and rum go hand in hand in their work of destruction in all our large cities, where nine-tenths of the saloonkeepers are Roman Catholics in good and regular standing and the best financial supporters of the church. Many of them are officers in the church, like the

treasurer of St. Gabriel's Roman Catholic Church, this city, of which the newly made Bishop Farley is pastor. There are many sons of saloonkeepers in the Roman priesthood, including Archbishop Corrigan. His father made a lot of money in Newark selling "Jersey lightning," and it was with the proceeds of this vile traffic that Corrigan was educated for the priesthood in Rome. He will not condemn the trade his father followed, nor will the priests who seek his favor.

When Pope Leo XIII. issues a decree that saloonkeepers shall be outside the fold of his church all good men will praise him.

**Salvation for Rebellious Catholics.**

Meantime, let the Christian members of the benevolent societies that are condemned by the Pope tell their Catholic associates that there is salvation from God for them despite the papal excommunication. They applaud those Catholics now for disregarding the papal mandate, but they should go a step further and tell them that if they come to the Saviour with repentance and faith, trusting in His atonement, they shall be saved. This is a sacred duty of those Christian men. A word of exhortation to come to Christ, a word of testimony for Christ, a word of kindness in the name of Christ will bring light and peace to those souls darkened by Romanism and troubled by papal curses. The Knights of Pythias who are Christian men and members of churches have an open door for good missionary work among their fellows who are in rebellion against the Pope.

**Rome and the A. P. A.**

The Pope and his bishops in this country are greatly alarmed at the progress of the organization known as the American Protective Association. The New York *Herald* of January 31 and

February 1, had long and exhaustive articles on the growth of this society which it said "is the most potent present factor in American politics." The *Herald* further said: "It is an assertion not too improbable to make that the A. P. A. and the allied patriotic orders form the most stupendous and powerful political organization that ever existed. It dwarfs the know nothing party, even as it far outranks it in stability and probable duration. . . . Its Democratic members as well as Republican are anti-Tammany through and through. They will not support for President or for any other office candidates who are nominated mainly through the help of Tammany Hall."

As Tammany and the Roman Catholic Church had been working together for years and years to "spoil the Egyptians"—the Protestant taxpayers and patriotic Americans—this is bad news for the hierarchy.

#### Rome Cares Well For Her Converts.

Among the "Personal" items of news in the New York *Tribune*, January 18, 1896, was the following:

Henry Austin Adams, who used to be a rector of the Episcopal Church of the Redeemer, in this city, but who is now a Roman Catholic layman, delivered a lecture on Church Unity in Boston, the other evening. "Since his conversion," says "The Boston Pilot," "he has made a brilliant success in the lecture field, having given courses on literary subjects, or topics of the day, before nearly all the Catholic organizations of New York and Brooklyn, and in many of the other great cities of the Union. He is also a contributor to the best secular and Catholic periodicals."

In every case where a Protestant becomes a Romanist, he is exalted by his new friends and his interests looked after. If he desires to become a priest the way is opened for him, even though he has a wife and children, for the wife can become a nun, and take her children to the convent, where they are educated; and the husband and father can become

father confessor to his wife and children. When the late Rev. Pierce Connelly, a Protestant Episcopal rector, became a Roman Catholic and was ordained a priest, his wife became a nun and his daughters were educated in a convent. But when he returned to the Protestant faith after fourteen years in the priesthood, he could not get his wife out of the Italian convent where she was detained.

She confessed to her husband that infamous priests had insulted her, but as this was in the days of the Pope's temporal power, there was no redress for grievances of this kind.

Mr. Adams has not yet abandoned his wife and children to become a priest, though he may do so any day. He said in his Boston lecture that 180 members of his former ritualistic congregation had followed him into the Roman Church and of course he would like to be a real Roman priest to them, not the sham kind when he was known as "Father" Adams. But the wife will not become a nun, and so he cannot say mass or give absolution.

Meantime he will not lack for any good thing that Rome can provide for him. In this he is more fortunate than the Roman Catholic priests who become Protestants. They must look out for themselves, without friends to aid them; for those who formerly almost adored them, now bitterly persecute them. In our efforts to help such priests, we have had a varied and interesting experience, and we are thankful to God that much has been done to interest Christian people in the conversion of Roman Catholic priests, who need good friends and wise counselors at such a crisis in their lives.

As the amiable Dr. Vanoli says to the learned Dr. Pollach and himself daily, and to the other converted priests at Christ's Mission, "Cheer up! Cheer up! A good time is coming!"

## CONVERTED PRIESTS AT CHRIST'S MISSION.

BY EVELYN K. JOHNSON.

**A**LTHOUGH it is difficult to picture emotions with cold pen and ink, I feel inspired to set down some of the thoughts which occupied my mind on the first evening of this year upon witnessing the Christian fervor manifested by the four converted Catholic priests who occupied the platform in the chapel of Christ's Mission that night.

All who hope for and desire the conversion of Roman Catholics must appreciate the noble work of Christ's Mission and the self sacrificing spirit of its pastor, the Rev. James A. O'Connor. As I sat there hearing him give thanks to God for the privilege granted him of welcoming those three brother priests to the fulness of liberty in Christ, it seemed as though every Protestant Christian should rejoice that such a mission exists in New York.

Four different nations were represented by the four converted priests who took part in the services that evening. Father O' Connor, from the Emerald Isle, a veteran of seventeen years' service in the Protestant ministry; Dr. Paul Pollach, from Bohemia; Dr. Victor Anicetus Vanoli, an Italian, and a Polish priest.

Dr. Pollach, who first came to Christ's Mission three years ago from the Roman Church, has since graduated in a Chicago medical college. For several years he labored among the heathen in China as exponent of the Roman Catholic religion. But even in that benighted country, among an idolatrous people, the voice of our Lord reached his ear, and called him, as He did Paul the apostle while he was persecuting Christ's followers.

After doing penance and travelling miles to kneel before a priest in the confessional, hoping there to find peace for his troubled soul, his heart was still

sore, and he found no rest till he was led to Christ, and there laid down his burden.

Dr. Vanoli was the next among these priests to espouse the Protestant faith. He is a mixture of Italian and Greek, born in Egypt, and was sent from the Propaganda, Rome, as missionary priest to Constantinople. It is four months since he came to this Mission clad in his clerical robes, inquiring the way to a new and better life. Weary and heartsick he came; tired of the vague and pretentious ceremonies of the Roman Church; disgusted with the frauds and intrigues of its arrogant officials; longing for rest to his troubled soul. He has left home and a beloved mother in a far off land. Thus has he forsaken all earthly friends and prospects to follow the Master.

Here, also, listening with deep interest to the pastor as he expounded the Scriptures, was another priest, who comes from snow bound Poland. Of late, grave doubts regarding the doctrines he taught have haunted his soul. In comparing the lives of Protestants and Romanists, he found the latter lacking in Christian graces. In trouble and unrest he came to New York a month ago, and sought Christ's Mission the home for such tempest-tossed, doubting souls, who desire to break from the yoke of bondage imposed on them by popes, cardinals and bishops.

Truly, God is manifesting His power in a marked degree in thus calling these priests from the Roman Church. Every Christian in the chapel that night appeared impressed with this significant fact. Rome is losing the brightest lights among her priesthood. The reflecting, spiritually inclined ones are forsaking her, leaving the carnally minded—who thrive on the ill-gotten gains of the saloon keeper, and who drift on in

the fool's paradise, their consciences lulled to sleep by the deadly drugs of false doctrines—to perform its “holy functions.”

All these converted priests are now in the prime of manhood, intelligent, deep thinkers, and profound scholars, as well as earnest seekers to do the Lord's will.

What can be done for these liberated priests is a problem for Protestants to solve. The heart of the pastor of Christ's Mission is large, and his doors are ever open to receive them, it is true. But shall we let all the responsibility rest on him? There are scores of these priests now trembling on the threshold of Protestantism, longing to break away from Rome's oppression. Shall we, as disciples of Christ, try to help them when they come forth—as Lazarus did at Christ's call, bound in his grave clothes—having no means of support, and no friendly hand to help them to suitable employment? The pastor of Christ's Mission cannot perform miracles, as Jesus did when he fed the multitude with five loaves of bread and two small fishes. If we would do work for the Master, let those of us who can, do something to help these brethren who have sacrificed their earthly prospects for conscience's sake. What have we, who were born and reared Protestants, done or sacrificed for the Master we profess to serve? If there were a stigma attached to our faith, if we were forced to surrender our earthly prospects for it, as have these priests, how many of us would stand fast? Is it not a clear Christian duty to put out a helping hand to their human needs, as human beings with ourselves?

But my thoughts wandered to other priests who have been helped and enlightened in this Mission. Father Lambert, laboring for souls in the tropics of Jamaica, whom the editors of Roman Catholic papers declared bereft of reason

because he left their corrupt church, and Father Ferrando from the fair land of Spain, who fled from his country pursued by his persecutors, and came to New York unable to speak a word of English. The same God who sent the ravens to feed Elijah in the cave, provided good friends in Christ's Mission and generous hearts to assist him until he entered Princeton Seminary. Protestant Christians, shall we sit with folded hands and say there is nothing we can do to help free these struggling souls? May the Lord open our eyes, our hearts and our purses, on the threshold of this New Year.

### AN INHUMAN PRIEST.

From the New York papers of January 30, 1896—the *World*, *Herald*, *Sun* and other dailies—we take the following report of the brutal conduct of a Roman Catholic priest:

City Magistrate Crane, sitting in the Morrisania Court, yesterday tempered justice with mercy and thereby aroused the ire of Father Peter Farrell, pastor of St. Joseph's Church, at Tremont.

Father Farrell is known by sight or by name to about every man, woman and child in Tremont. His church is a growing one, and he is a striking figure, being over six feet tall and of such athletic proportions that men of average physical development envy him. The parish house of St. Joseph is next to the church.

Louis Henry, an American born, who is fifty-two years old, but who through sickness has been compelled to suffer privations that have made him very feeble, wandered up into the Tremont district yesterday morning, thinking that he might be able to get some work. He is a carpenter by trade, and there is much building going on in that neighborhood.

Henry failed to find anything to do.



Hungry and discouraged, he paused in front of St. Joseph's parish house. He saw the cross over the portal. Going to the entrance where the needy apply, he rang the bell.

Father Farrell saw him personally. The man asked for food and aid. The priest, who was gowned in his cassock, placed his beretta on his head, caught hold of the beggar by the collar, and, handling him as easily as most men would handle a child, marched him off to the Tremont police station, three blocks away. The strange sight of a priest performing the duties of a policeman attracted the attention of the passers-by.

Sergt. Cooper was behind the desk in the station-house. The priest marched his prisoner to the railing.

"I want this man locked up," he said sternly.

"What has he been doing, father?" inquired the sergeant.

"He came to my door to beg," replied the priest, while Henry, who is consumptive, had a fit of coughing when he tried to speak.

"Well, do you want to lock him up, father?" asked the sergeant, kindly. "You will have to appear against him in court."

"Yes, lock him up. He is a nuisance. All such people should be put behind the bars," replied Father Farrell.

So Henry was locked up, and later was sent down to the Morrisania court to appear before Magistrate Crane. Father Farrell was there and preferred a charge of vagrancy against the man. Magistrate Crane read the complaint and then asked Henry what he had to say for himself.

"I am a carpenter, your honor," said the prisoner, "but I have been in hard luck for a long time. I worked for years in Henry B. Claffin's store."

It so happened that Magistrate Crane

was himself for a long time an employee of the Henry B. Claffin Company. He questioned the prisoner concerning the heads of various departments in the establishment. The prisoner answered all the questions to the satisfaction of the magistrate. He was telling the truth so far as his employment there was concerned, at least.

"I lost my job there because my health went back on me, and since then I have worked very irregularly," continued the prisoner.

"I don't like to lock this man up," said the magistrate, turning to Father Farrell. "Do you insist?"

"Yes, sir," answered the priest. "I won't have him coming around to my door begging from me. Lock him up."

"But, father, the man has been unfortunate, and probably did not know he was violating any law by going to a parish house for aid," said Magistrate Crane.

"That is all right, but he has broken the law, and I won't have it," replied Father Farrell.

"Well, I have had fifteen such men as this come to me for a little help in a day," said Magistrate Crane, somewhat nettled, "and I never can send them away empty handed. I am going to discharge him."

Magistrate Crane put his hand in his pocket, pulled out a dollar bill and handed it to Henry.

"I hope you will have better luck," he said, kindly, "you can go."

Before Henry had time to walk out, three court officers slipped a quarter each into his hand. When the beggar stood on the curbstone outside and looked at the money in his hand tears were in his eyes.

Subsequent interviews by reporters with the police and this inhuman priest—the lineal descendant of the priest in the Gospel who passed by on the other side—confirmed the above statement.

## REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

[Reported for THE CONVERTED CATHOLIC.]

THE chapel in Christ's Mission seems inadequate to contain the worshippers who desire to attend services there. The first month of the year has been one marked by an unusual manifestation of God's power among Roman Catholics, and Pastor O'Connor's loving efforts for the enlightenment and salvation of those who have been bound in the servitude of that ecclesiastical machine, have been rewarded by a harvest of golden sheaves.

On Sunday evening, Jan. 5th, the platform was occupied by men of marked talent, who are in the prime of their manhood, all graduates from the Propaganda college at Rome, and all once honored and faithful servants of the Roman Catholic Church. They were Dr. Paul Pollach, former Missionary Apostolic to China; Dr. Victor Anicetus Vanoli, Apostolic Priest to Constantinople, and another priest who is earnestly seeking enlightenment and salvation in the Gospel of Christ.

After some remarks appropriate for reflection at the beginning of a new year, the pastor called upon Dr. Pollach to address the congregation. The foundation of his remarks was based upon the miracle performed by Christ upon the woman bowed by infirmity eighteen years. Dr. Pollach proceeded to compare this woman's physical infirmity to his own spiritual one while laboring under Roman bondage in the effort to enlighten the benighted in China by teaching the dogmas of that church. He was carrying a burden equally heavy, and knew not how or where to lay it down. As this woman went from week to week all those weary years to the synagogue, re-iterating her heart-broken plaint to rabbi after rabbi, with-

out hope of being healed, so he had gone from priest to priest with his spiritual burden, until he, too, lost hope of ever finding pardon and peace for his soul.

Again, it was not until this woman came to the temple, and there found a strange rabbi who looked upon her with interest and pity, that she commenced to have hope that her infirmity might be healed. It was only when she came in touch with Jesus, that she could raise her bowed frame and walk erect. She felt herself called by some mysterious power, an invisible force that she could not comprehend. But when Jesus touched her she was made whole. In like manner he felt himself called; but knew not how to answer. Whichever way he turned the iron wall of Romanism confronted him. He prayed to saints and did penance, but no light came through these ceremonies. At last, Christ called him in a way which he at first ignored. He received an order from his superior to prepare for a visit to Europe for the purpose of representing the needs of the mission in Rome and other great cities. He declined the honor, considering himself in an unfit condition, spiritually, for such a task, while doubts and perplexities enshrouded his own soul.

"But at last, by virtue of obedience, I had to go," continued Dr. Pollach, "and that summons proved the stepping-stone to what ended in my coming in touch with Jesus". Continuing, he said that Christ spoke lovingly to him as He did to the poor woman bowed together with her physical infirmity. As this woman was utterly alone in her great trouble, her grievance being so oft-repeated to her kindred and the rabbis, that it failed to elicit sympathy or notice, so he felt alone in his struggle

with darkness and doubts. But the voice of the Saviour reached him, and he had found light and joy in Christ.

On Sunday evening, Jan. 12, the pastor delivered a most interesting discourse, in which he alluded to the unmistakable evidences of God's power in leading so many souls, once held in the bondage of Romanism, to seek help and light at Christ's Mission. He said that although no endowment had ever been made to carry on the work here, the Lord had enabled them to continue it, and provide for and instruct those who, weary of the Romish yoke, had come to Christ's Mission seeking advice and help.

Dr. Pollach then gave a short talk on the subject of the various methods God employs in the conversion of souls, recalling some in the way in which Christ's immediate disciples were called; that some have remarkable and instantaneous conversions, such as St. Paul experienced, while others more gradually come into the fulness of Gospel light and liberty. He ended by saying that for a long time his own judgment was convinced before his heart was touched by the enlightening power of the Holy Spirit and he came in immediate touch with Jesus.

Dr. Vanoli followed with an excellent discourse condemning the Church he has recently left.

#### DR. VANOLI'S ADDRESS.

"You already know that for the last three months I have been free from the yoke of Romanism, and that I am now converted to the pure and simple faith of the true Gospel. Although my soul and my heart overflow with joy for the liberty which I have received through Christ, I feel all the same embarrassed and troubled. Why so? I will tell you immediately, my friends. It appears that some persons will reproach me as being false and fickle because I have changed my religion—the religion of my ancestors — and therefore they

have no consideration for me, and I have not their entire confidence. But is it foolishness to withdraw from a road when one is convinced that it is a false road? Is it foolishness to publicly protest against that which is not true? Again, I ask if it is amiss for me to declare myself a Protestant? I have not changed my religion with the intention of re-entering the church of my ancestors, from which Jesus Christ has rescued me, a religion which the popes and bishops of Rome have corrupted with dogmas and sinful practices contrary to the Word of God. Yes, it is true that the Church of Rome wears the uniform of Christ, and declares itself the exponent of Christ's teachings; but the works and spirit of Rome are not the works and spirit of Christ. The Church of Rome wishes to dominate everywhere and over everybody; her religion is a mixture of absurdity, error and sacrilege. No; my convictions and my conscience would not permit me to continue in the Roman Catholic priesthood. Therefore I have separated from that church in order to attach myself to Jesus Christ.

When I was a student of theology all my teachers and my superiors said to me unceasingly: "You must believe always what the Roman Church teaches, and destroy, with force or by artifice, all that is an obstacle to her, without scruple or remorse. Let your conscience be your Church—the Roman Catholic Church."

What do you say, my friends? Is not this a monstrous doctrine—a doctrine irreconcilably hostile to true liberty? Is not this a terrible lever, capable of shaking to its foundation, and even destroying government and society?

Ah! the Roman Catholic Church teaches these principles, because it is with them that she has sought and still seeks to array in turn princes against people, and people against princes, pro-



fitting equally by their defeats and their victory.

No, the Church of Rome is not and cannot be the Church of Christ; it is the handiwork of Satan. Corruption and tyranny, selfishness and sin have flourished in it, and at the present moment are rampant in and through it. It cramps and debases the intellect, it sensualizes the affections, it perverts the judgment and conscience, it domineers over the ignorant, and allows them to remain in their ignorance; it opposes the appeal to individual responsibility, and the attempt to raise mankind to a higher level of Christian intelligence, civilization and righteousness. It has, through its highest authorities, sanctioned and protected violence, fraud, treachery and murder; it has furnished an open door for every sin, and a dungeon for every virtue. It has put itself out of sympathy with the friends of Christian liberty and love, and of the pure Gospel of Christ and of the open Bible; its affiliations and friendships are with them that love darkness rather than light, because their deeds are evil.

But, praise and thanks be to God! I have left at last the Roman Church and the Pope and all its superstitions, in order to attach myself to Jesus Christ. It is "in Christ Jesus," not in the Virgin Mary, or the Apostle Peter, or other departed saints, or in any pretended saints, living or dead, but in Christ Jesus that all the promises of God are yea and amen.

#### PAULISTS AND JESUITS DECEIVING PROTESTANTS.

On Sunday evening, Jan. 19, the chapel was crowded to its doors, and it was truly a time of refreshing with God's people. Inspiring hymns were sung and after offering prayer, Pastor O'Connor preached forcibly on the subject of recent efforts made by the Paulist Fathers to pervert Protestants to the Roman Catholic faith. He referred to the

cunning and craft to which they resort ed in conducting the so-called revival services held at their mission for the special edification of Protestants, and said that Roman Catholics were refused admission unless they brought a Protestant along with them; that these scouts of Rome were sent out to visit their Protestant acquaintances, and beg them to accompany them thither in order that they themselves could have the benefit of these especial services. Servant girls were adjured to try and inveigle their mistresses to accompany them there on the same pretext of not being allowed to enter alone or without a Protestant, and that every craft and artifice was resorted to in order to gain their point. He also related facts regarding other unscrupulous efforts made by the Paulists and Jesuits to make proselytes, citing a case where a lady without the knowledge of her parents, who were members of a Protestant church, went to Father Denny for an explanation of the Catholic faith. He urged her then and there to make confession, and enter the fold of "the only true church." She replied that such a step would greatly grieve her parents, and that she could not comply with his request without their consent. Notwithstanding this avowal, he still urged her to do as he had suggested; but through Divine interposition she was saved from committing such folly, and returned to her own church no more to doubt the genuineness of the Protestant faith.

Father Denny ought to be ashamed of himself for his action in this case. He ought to know better and do better, for he was a Protestant in his youth, was brought up under Christian influences, and is the only member of his family who became a Romanist. But he became a Jesuit, with all that that change implies, and his standard of morality is not the same as it was before he studied the theology of the Jesuits.

## SKETCH OF THE REV PAUL POLLACH, D. D., M. D.,

A CONVERTED MISSIONARY PRIEST.

[New York "Christian Advocate," Jan. 23, 1896.]

Dr. Paul Pollach, who was formerly a Roman Catholic missionary in China, and has renounced Roman Catholicism, spoke at Christ's Mission, this city, of which the Rev. James A. O'Connor is pastor, on a recent Sunday evening. He thus relates the story of his conversion and incidents connected therewith: "Educated in the Propaganda at Rome and filled with the desire of going to China, I was sent as Apostolic Missionary into the province of Shen-si, North China, where I labored for five years. There, in that distant land, almost isolated from all human influence, the Spirit of God began to touch my heart. During the last year of my life in China my religious convictions were gradually shaken, and my faith in the rites and observances which I was administering was failing. I was haunted by doubts, and my tortured conscience was like a ship on the stormy sea. I do not know how this state of my soul would have terminated if protracted for any length of time. But Providence, by a direct interference, shortened the time of trial. Unexpectedly I received a letter from the Superior of the Mission, by which I was ordered to prepare for a visit to Europe in order to represent the needs of the Mission in Rome and other great cities. Considering myself in a most unfitted condition for such an enterprise, I declined the honor, but at last had to go by virtue of obedience. I executed my task as well as I could, but reluctantly, and passed rapidly through Austria, Germany, and France, preaching on mission work in China. My purpose was to go over to London, thence to America, and across the continent back to China; but when in London I was so

weary and disgusted with everything that I went, after an internal fight, to the Secretary of the China Inland Mission, Mr. Broomhall, and there, step, by step, I was led to the light, resulting in an intellectual conversion. In London I resolved to study medicine in America, and so I came to this country. I had letters of introduction which brought me in contact with Dr. Baldwin, Missionary Secretary of the Methodist Episcopal Church. He received me with Christian charity and courtesy, and was very much interested in my welfare and future. Through him I came to the Rev. James A. O'Connor, of Christ's Mission, himself a converted priest, and this connection marked the beginning of the period of life that brought me to the perfect and personal knowledge of Jesus Christ as my personal Saviour. I studied medicine in Chicago, and graduated in April, 1895; and there I united with the Wabash Avenue Methodist Episcopal Church and rejoice in the evangelical faith. Providence has led me so wonderfully that I consider myself, besides a physician, still and anew a minister of the Gospel of Christ, and expect, if the Lord should show His will, to go back to China with the light of the Gospel and the helping hand of the good Samaritan as a medical missionary."

### Paulist Missions to Protestants.

BY REV. PAUL POLLACH, D. D., M. D.

During January, the Paulist Fathers held a weeks' mission for the conversion of non-Catholics in New York. The love of the Paulist Fathers for non-Catholics will be easier understood when it is remembered that the founder of the Paulist Order had exchanged agnosticism for the Roman Catholic priesthood, and that the fathers are still supposed to be accessions from the ranks of Protestants. However that may be, the fruits of the mission, though largely

advertised and predicted before and after, must have been rather discouraging; for the missions are still continued, but reduced to one meeting every Sunday afternoon, and the so-called inquiry class counts no more than ten members, who in part are probably recruited from the ranks of indifferent Catholics.

It is surprising to find the number of converts so very modest, when we think of the various well calculated means used for the purpose of drawing and attracting the people. In fact, to promote the greater glory of God (*ad maiorem Dei gloriam*) the fathers in their zeal went so far as to quiet their Catholic conscience for a moment and to meet their inquirers in the most disingenuous manner. An honest inquirer, anxious to know whether there is any salvation outside the Roman Catholic Church, received the following answer publicly read by Father Doyle: "A man living a good life and fulfilling the letter of the law, belongs as it were to the soul of the Catholic Church, and if such a one dies, he dies in the arms of God and saves his soul." This answer evidently contradicts the solemn axiom of all Roman Catholic theologians. "*Extra ecclesiam nulla salus.*" "Outside the church no salvation."

Muller's catechism (approved by Cardinal Gibbons) says on page 116: "Out of the Roman Catholic Church no one can be saved, because Jesus Christ never gave nor will He ever give any other church for the salvation of men." This is a clear statement without equivocation. It seems that the Paulist Fathers are either ashamed of that old intolerant doctrine, or do not take much stock in the monopoly of heaven, advocating now a kinder doctrine and permitting other Christians also to save their souls in their own way, which is not the way of Rome. The Paulists are deceiving the people in their "Missions to Protestants."

### Large Numbers of Poles Become Protestants.

There are several independent Polish Catholic churches in Buffalo, Cleveland, Chicago and other cities where the Polish population is numerous, and we hope the home missionary societies will take note of this movement.

We print the following letter as received last month:

"Another new Polish congregation has been formed of the seceders from the Roman Catholic Church of St. Stanislaus, of which Rev. B. Rosinski is pastor. This new congregation is not Roman Catholic any longer, but is now a Congregational Church. The Congregationalists have a beautiful church on Ackley avenue, of which Rev. J. Des-sup who resides at 181 S Wilson avenue is the pastor. Two hundred and seventy Polish Catholic families have united with his church this month, and many more are daily joining this new movement to make these Polish Catholics Protestants. At the head of the movement are two influential Poles, Joseph Kozlowski, 169 Weimer street, and John Malkowski, 965 Tod street, who were at one time priest Rosinski's greatest friends, now his most bitter enemies.

"This new movement is another step for the liberation of the poor Polish people from the tyranny and oppression of the Roman Catholic bishops.

"We, the undersigned, testify that what is here said, is true. We have seen the list of names of those 270 families, and we have spoken several times with their two leaders, and priest B. Rosinski cannot deny this fact. That God might bless the new movement, is our sincere wish.

ANDRO RUMINSKI,  
PAUL STAWICKI,  
IGNATZ ZYGMUNT,  
LUDWIKI FALAFSKI."

CLEVELAND, O.,

January 27, 1896.

### A Bishop's Letters.

Bishop McGovern of Harrisburg, Pa., has not yet removed Father Ganss, "the priest who does not say his prayers," from Carlisle, Pa., and the people are indignant that a priest who commits a mortal sin daily by omitting to say his breviary (as was evidently the case with Ganss in his controversy with Rev. Dr. Frysinger, noted in the January CONVERTED CATHOLIC), should be continued in the responsible position of shepherd of the fold. They have good grounds for apprehending that his efforts will be directed towards fleecing the flock rather than feeding it. Bishop McGovern's delay in removing Ganss can be accounted for by the old saying, "A fellow feeling makes us wondrous kind," for his priests say he is not a praying man himself, and could not safely discipline his priests for a little thing like one mortal sin, though committed habitually and regularly every day. But if he does not care for the spiritual needs of his diocese, he makes up for this by close attention to money matters. Some letters of his to one of his priests, which have recently come into our hands, throw considerable light on this side of his character.

The following are samples of these letters:

SYLVAN HEIGHTS, HARRISBURG, PA.  
November 28, 1894.

*Dear Father:*—The liberal subscription and collection of your congregation for the Seminarians assures me of your untiring zeal for the good of this diocese, and the devotion of your large hearted people for their pastor. I rejoice at the display of this good feeling. I pray that the pastor may be consoled by a dutiful people and the faithful congregation rewarded by a zealous shepherd.

Yours in Christ,

† THOMAS MCGOVERN,  
Bishop of Harrisburg.

Dec. 19, 1894.

*Dear Father:*—The collections surprise me for their liberality. I have always found people good Catholics when the pastor feeds them with healthy food, sympathizes with them in their sore trials and loves them like the model Shepherd Jesus Christ. You, dear Father, deserve this compliment.

† THOMAS, Bishop of Harrisburg.

*Dear Father:*—I return my sincere thanks for your promptness in paying the arrearage of Cathedratum due on said account, and I acknowledge with gratitude the tokens of esteem for me so frankly expressed in your kind letter. Believe me with equal candor,

Your servant in Christ,

† THOMAS, Bp. of Harrisburg.

Feb. 27, 1895.

SYLVAN HEIGHTS, HARRISBURG, PA.

*Dear Father:*—I am exceedingly grateful to you for your liberal contribution to defray the expenses of my visit to Rome. I will call on the dear fathers in Rome and speak well of you on my arrival. Yours in Christ,

† THOMAS, Bishop of Harrisburg.

HARRISBURG, Oct. 23, 1895.

*Dear Father:*—An Attorney at Law has notified that suit will be brought against me as trustee of your congregation, if payment of a bill is not made. It is not pleasant to me to be arraigned before the court in such a suit. I now inform you and your congregation if such an event takes place you and they will have to take the consequences.

Yours in Christ,

† THOMAS, Bishop of Harrisburg.

OCT. 30, 1895.

*Dear Father:*—I will call on Thursday, at 5 p. m. on important business. You will please lay aside all other business that may interfere with these arrangements. Yours in Christ,

† THOMAS, Bishop of Harrisburg.

## REFORMED CATHOLIC SERVICES IN MASONIC TEMPLE.

THE increase in the congregations that attend the Reformed Catholic services in Christ's Mission has made it necessary to transfer them to the large Masonic Temple. Many Roman Catholics attend these meetings, and it is expected their numbers will increase in the larger hall. The expenses of the meetings will be much greater, but it is hoped they will be met by the generosity of friends.

A large congregation attended the first service for this season on Sunday evening, February 2. Several ministers were on the platform and in the audience, among them the Rev. John Hall, D.D., pastor of the Fifth Avenue Presbyterian Church, who said he would preach at these services in the Temple on February 23, on the subject, "Bible Reasons why we are Protestants." The announcement of Dr. Hall's sermon was received with pleasure by the congregation. Mr. John Curry, the president of the Board of Trustees of Christ's Mission, was also present and delivered an excellent address.

Rev. James A. O'Connor, said that he began to preach in Masonic Temple in 1881, and for ten years held services there. The prospects of the work in which they were engaged was most hopeful when it was necessary to transfer their meetings from the chapel of Christ's Mission, which accommodates two hundred persons, to the large hall of the Temple. Their work, he said, was two-fold: First, to preach the religion of the Bible, the teachings of Christ, to the Roman Catholics in contradistinction to the doctrines of the Roman Church, or the religion taught by the Pope and his agents, the bishops, priests, Jesuits and Paulists. Secondly, to oppose the claims of the Roman Church to supremacy in political and civil affairs as well as in religious doc-

trines. The Pope by virtue of his claim to be the vicar of Christ, has declared that only those could be saved from sin and saved for heaven who believed in him. You may believe in Christ as fully as did the apostle Paul, but if you do not also believe in the Pope of Rome, you shall be damned.

The Pope further claims that he has the right to speak infallibly on all questions relating to morals and government, and dictate to all peoples.

If he should issue a decree commanding his "subjects"—all Roman Catholics are subjects of the Pope—to follow a certain course, and some of them should refuse, he could excommunicate them and thus consign their souls to hades, for without the sacraments there is no salvation for Roman Catholics.

While preaching the Gospel of Christ to Roman Catholics and others who attend these meetings, and thus convert them to evangelical Christianity and bring them into line with all American Protestants, the speakers would ceaselessly oppose the political schemes and plots of the Roman hierarchy and Jesuits in our Republic.

Rev. Paul Pollach, D. D., M. D., followed Pastor O'Connor in an address in which he said he had been educated in the Propaganda, Rome, where Cardinal Satolli was his professor of dogmatic theology. He had been five years a missionary in China, and had left the Roman Catholic Church four years ago. Since then he had graduated in medicine for the purpose of becoming a Protestant medical missionary. He is a native of Prague, Bohemia, and is master of many languages, including Polish, Russian, Bohemian and other Slavonic tongues, besides Chinese, French, Italian, Spanish, Greek, Latin and English. In his address Dr. Pollach pleaded for the Polish people.



## NO BIBLE IN THE POLISH LANGUAGE.

There are two millions Polish people in the United States, and their number is increasing annually with the tide of immigrants arriving from the old country. They are all Roman Catholics: nevertheless, a close observer will readily discover a hopeful element for evangelical Christianity in the movement among the Polish communities in different parts of this country. But a true Christian revolution can only be brought about by the direct teaching and the personal knowledge of the holy Scriptures. Now the Poles being Catholics, the Bible is a forbidden book among them. In fact, the first edition of a Catholic Polish Bible was printed in 1561 in Dantzic, Prussia, but was not approved by the authorities at Rome. In 1599 a new translation was prepared by the Jesuit priest, Father Wujka, which was approved by Pope Clement VIII. and printed in Cracow. This edition was reprinted in Moscow in 1822, but only three thousand copies were issued.

It is no exaggeration to say that it would be impossible to find a dozen Polish Bibles among the numerous Polish families in America. A Polish Catholic priest, who had been in office for fifteen years, assured Rev. James A. O'Connor that he had never seen a copy of the Bible in the Polish language. As a Catholic priest it evidently was not his duty to exhort his people to read the scriptures.

The British and Foreign Bible Society has published an edition of the Bible in the Polish language which was printed in Vienna. The edition, however, is not correct, the translation leaving much to be desired regarding the purity of language in the expressions used. The following is a specimen of the translation in this edition, and the corresponding words that should be substituted:

TRANSLATION IN THE VIENNA EDITION OF THE POLISH BIBLE.		CORRECT TRANSLATION	
POLISH.	ENGLISH.	POLISH.	ENGLISH.
Genesis			
I. 2. niekształtawni	improper	niekształtni	without form
I. 4. uczynił rozdział	made division	rozdzielił	divided
I. 16. światło wielkie	light great	wielkie światło	great light
I. 21. rozra dzojcieście	burst up	rosnąć	increase
Job. XXXI. 12	perdition	zniszczenia	destruction
Psaln II. 2	assembling	powstali	set themselves against
Matt. XVII. 24	give tribute	placi podatek	pay tribute

From this it appears that a correct translation of the holy Scriptures in the Polish language, and its distribution among the growing multitudes of the Polish speaking population has become a necessity of our time.

A distinguished Protestant clergyman and editor whose attention had been called to the great number of Poles in this country, for whom no effort of evangelization is made, answered, that the Poles were a turbulent and quarrelsome people, and, therefore, but little could be done for them. But this characteristic of the Poles, if it be true, would rather prove that they ought to have a Bible. Our Lord teaches that He came not to call the righteous but sinners to repentance. Here is a great work for the American people, who are sending the Bible to the ends of the earth. There are two millions of Poles right in our midst who have no Bible. This subject ought to be thoroughly discussed by all who are interested in the circulation of the Bible, and who accept its truths, and desire to obey the command of the Son of God, "Go teach all nations."

## REASONS FOR RENOUNCING ROMANISM.

BY REV. PATRICK PAUL BOLAND, PRIEST OF THE REDEMPTORIST ORDER.

[An Address Delivered at Blackburn, England, December 2, 1895.]

**T**HIS is the first time in my life that I have undertaken to address an audience that has not been almost entirely made up of Roman Catholics. And so, naturally enough, you may desire to learn my reasons for leaving the Church of Rome and becoming a Protestant. My reply will answer the following questions :

When I left the Church of Rome?

Where I left the Church of Rome?

Why I left the Church of Rome?

And lastly, was it easy to leave the Church of Rome? With regard to

WHEN I LEFT THE CHURCH OF ROME?

In order to answer this question I had better tell you first when my priestly life began. I was ordained a Roman Catholic priest in my native diocese, in the West of Ireland, by the then Roman Catholic Bishop of the diocese, who has since been gathered to his fathers, on the 1st of March, 1874. I was then a very young man, but as thorough a Roman Catholic in mind and heart as could be found within the pale of that church. And so I continued from 1874 to 1889, when I began to have serious doubts and misgivings. Not that I did not during all that time believe the Roman Catholic religion to be the true religion. I did really believe it to be the true religion; and I believed, furthermore, that unless I died a member of the Roman Catholic Church my soul could not be saved. I was as convinced then that Roman Catholicism was the true religion as I am now that union with Christ is the true religion. But still I had no peace in my soul. There was a void in my heart that the system of Roman Catholicism could not fill. I became sad and sick at heart; but still my secret was my own. I

knew that there must have been something radically wrong, that there must have been a mistake somewhere. So I prayed, and prayed, and prayed, and thought, and thought, and thought, and spent many sleepless nights praying and thinking. But still the mists were there, and the clouds were continually gathering and lowering over my soul.

I then began to read more assiduously than ever ascetic works, particularly a work called Rodriguez' "Christian Perfection," and a book written by Alphonsus Liguori, called "The True Spouse of Christ." In those works I saw depicted what I then believed the great joy and happiness that monks and nuns enjoyed in their monasteries and cells, and so I resolved to become a monk that I, too, might enjoy the sweets of monastic life. But in order to leave the world, and to give up my mission as a secular priest, it was necessary to get the permission of my bishop to leave my native diocese. However, I made up my mind to ask my dimissorial letters from my bishop; and when I told him of my anxiety to save my soul, and of my unhappy and discontented state of mind, he kindly, after a few days' deliberation, consented to give me my *exeat*. So I at once set about preparing to leave the world, and to sever my connection in this life from sisters and brothers, nieces and nephews, uncles and aunts, friends and acquaintances, of whom, indeed, I had a great many.

My friends, do not imagine for a moment that it was an easy matter to sever for life all these ties of affection and friendship. No, it was quite the contrary. It was entirely repugnant to flesh and blood, to my natural feelings, and my future personal comfort. And

so keenly did I feel this separation from all my friends, benefactors, and well-wishers, that in order to spare them and myself the agony of parting, I left privately by night, without saying a long and lasting farewell. This was in July, 1889. I applied to the Provincial of the Congregation of the Most Holy Redeemer, had no difficulty in being received by him, and on the 8th of September, 1890, I took the three vows of religion, viz. poverty, chastity and obedience; and shortly afterwards my missionary life—as a regular, a missionary Redemptorist priest—began and continued until last July.

WAS I HAPPY AS A REDEMTORIST?

And now it seems to me that some of you are anxious to know if I was happy as a Redemptorist. Well, I must answer candidly, and say yes, until about six months ago, when the former mists and fogs in the shape of doubts and perplexities appeared again, and no efforts of mine or others could drive them away. It was nothing but mists, mists, mists; fogs, fogs, fogs; clouds gathering and lowering, until at last they ripened into a mighty storm, which was enough to crush me down almost into the very earth. Storms, however, do not last always; they come and pass away, and so it was with mine. The sun began to shine after the fiercer storm had passed away. My conscience became perplexed, and I began to be terribly frightened about my soul's salvation. I said to myself: Is the religion to which I belong Christ's religion, or is the religion of the Reformers Christ's religion? Doubt followed doubt, perplexity followed perplexity, but all this time I prayed for light from above, and kept as calm as I could under the circumstances. These recurring doubts were a terrible strain on my mind and nerves and body, and so I became sick of the work of a Roman Catholic priest, and disgusted with the

system of Roman Catholicism altogether; and I said: The Romish system is a maze: in it all is doubt, and nothing certain this side of the grave. I had doubts about the supposed infallibility of the Pope, doubts about the supposed immaculate conception of the blessed Virgin Mary, doubts about the doctrine of transubstantiation, doubts about indulgences, doubts about purgatory, doubts about praying to the angels and saints in heaven, doubts about the Roman Catholic rule of faith, doubts about the mass, etc.

How could I settle these doubts and remain a Roman Catholic priest, say mass, administer sacraments, and preach to the people the Roman Catholic doctrines as certain, about which I myself had serious doubts? No; to settle doubts and remain a Roman Catholic, especially a Roman Catholic priest, are two things that are quite incompatible; just as impossible as serving two masters, God and mammon, at one and the same time.

During my time as a missionary Redemptorist priest I was stationed nearly all the time—except about eight months in Perth, Scotland—in the Redemptorist Monastery at St. Joseph's, Dundalk, Ireland. But I have been in very many Roman Catholic missions in England and Scotland and Ireland. And this brings me to my last few weeks in Dundalk.

WHERE I LEFT THE CHURCH OF ROME.

As I have told you already, I took the three vows of poverty, chastity, and obedience in September, 1890, and, therefore, I could not leave the religious congregation to which I belonged unless I got dispensed from my vows, and to obtain these dispensations was very difficult indeed. However, I did apply to the General of the Congregation at Rome. After much trouble and any amount of red-tapeism, I got my dispensations. I really think that all the red

tape that was used before I got my dispensations would extend from here to Rome. Having procured my dispensations, I left St. Joseph's, Dundalk, once and forever, and was free again. Although free, I felt, after all the dreadful worry I was obliged to go through, sick in body, mind and soul, and in order to recruit myself, I spent a few weeks by the seaside, during which time I became a new man.

I was now relieved from all priestly duties, and after a little composure, and some reading and consultation with kind friends in the Protestant Church of Ireland, I decided to sever my connections forever with the Church of Rome, and to enter the true Church of Christ, the Reformed Church, where the true word of God is preached and explained as it has come down to us from Christ and His Apostles. Having settled all my doubts, I was received into the Church of England by the Lord Bishop of Liverpool, in St. Nathaniel's Church, Liverpool, on the 3d of November last, confirmed also by Dr. Ryle, Lord Bishop of Liverpool, in St. Benedict's Church, in that city, last Sunday fortnight, and last Sunday, for the first time I partook of the sacrament of the Lord's Supper, and here I am now to tell you why, particularly, I left the Church of Rome and am here to-night addressing you.

### THIRD POINT—WHY?

One particular reason why I left the Church of Rome was because I spent a few weeks in prayer, thinking and reading, comparing notes and studying the Holy Bible and reading both sides of the controverted questions between Roman Catholics and Protestants. But the reason beyond all others why I left the Church of Rome was because God's grace and light illumined my soul; for as long as I remained in connection with that church—i. e. as long as I remained

in darkness, my soul's darkness could not comprehend the light.

For example, when I read the Bible and examined carefully the Roman Catholic rule of faith, I soon discovered the absurdity in theory and practice of making tradition any part of the rule of faith, and saw that nothing but the Bible alone could constitute a reliable rule of faith, and that it always was and is, and must continue to be the correct rule of faith.

According to the two first articles of the creed of Pope Pius IV., every Roman Catholic is bound to admit and embrace apostolical and ecclesiastical traditions, and also to admit the Holy Scriptures according to the sense which that church holds, and never to take and interpret them otherwise than according to the unanimous consent of the Fathers.

Tradition, according to the Romish scheme, was first oral, though afterward committed to writing in the works of the Fathers. Now, the early Christians wrote but very little on account of the persecutions to which they were exposed, and what is found in the writings of the Fathers of the second and third centuries has little reference to the doctrines disputed between Protestants and Roman Catholics; consequently, tradition for hundreds of years was committed to mere report, and this report Rome receives with equal reverence as the inspired Word of God. You know that there is an old proverb which says that "A story never loses in its carriage." We have a remarkable instance of this in the Bible, where report or tradition circulated a falsehood, in John xxi., 22 and 23. "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him, he shall not die; but if I will that he tarry till I

come, what is that to thee?" The argument from this is plain. Again, how can any one know the unanimous consent of the Fathers when there is no such thing in existence? For the Fathers in their writings, and the councils in their degrees, far from giving a unanimous consent to Romish doctrine, contradict each other, and scarcely agree in any doctrine. For instance, the Fathers of the second century held the personal reign of Christ, while the Fathers of the fourth century condemned that doctrine as heresy. Again, the early Fathers condemn the use and worship of images; they also deny the canonicity of the Apocrypha. They also advocate the reading and free use of the Scriptures; and Gregory the Great, Bishop of Rome, denounced the assumption of universal bishop as anti-Christian: "I say confidently, whoever calls himself, or desires to be called, the universal Bishop, in the pride of his heart is the forerunner of Antichrist." Again, how can any one have the unanimous consent of the Fathers, when the Romish rule is inaccessible? Now this argument pulverizes the Romish doctrine about tradition, for no Roman Catholic can have recourse to this rule of faith unless he have access to all the thousands of books and volumes written by the early Fathers. It would occupy the time of one's whole life to study and understand all these voluminous piles of books and writings. Each one, too, should be learned to be able to read and understand these writings. He would also require many mansions and large libraries to contain all these writings. Is, then, every other business in the world to be suspended in order to procure this Roman rule of faith? Has every Roman Catholic, or any Roman Catholic, all these facilities for finding out the unanimous consent of the Fathers? Absurd!

[TO BE CONTINUED.]

## NOTES AND QUERIES.

### IV.

BY GEO. C. NEEDHAM.

**I**S the noted John L. Sullivan also among the modern theologians? He has been known in fistic circles as a famous pugilist, and on the boards as an aspiring actor. But who of the materialistic preachers now claim him as their convert? John thus avows himself according to the *Boston Globe*; "I was brought up in the Catholic faith, and revere that as the faith of my parents. For my own part, I am an unbeliever. I believe that when a man dies, it is the last of him."

We certainly admire Mr. Sullivan's outspokenness, although we question his confession. He is an Irishman, and so long as Irish blood flows in his veins he cannot be an infidel. We do not blame him for repudiating a false religion which has proved of no spiritual benefit to him, but instead of wandering in the bogs of unbelief, we hope he may find the way to the Rock of Ages.

\* \* \*

Prayer which is official, or formal, a purely imitative exercise is only a thing of nature and counterfeit, which will bring upon itself just condemnation. Real prayer is the expression of desire, the outpouring of the soul in which the Holy Spirit dwells. For it is He who creates the desire, who shapes the petition, who gives fervency of utterance and who makes it a spiritual offering. True worship is to "worship God in the spirit;" true prayer is "praying in the Holy Ghost."

\* \* \*

Prayer is mighty, for it lays hold upon the Almighty. Prayer is effective, for it brings heaven's resources to our aid. Elijah's prayer locked and unlocked heaven; Abraham's prayer pulled Lot out of Sodom; Daniel's prayer shut lions' mouths, converted a heathen king, and brought dire judgment upon the



enemies of God. Fellow-worker, art thou in distress; then pray. Art thou perplexed: continue in prayer; Art thou at thy wits' end, pray without ceasing. Call upon thy God, for He is waiting for thy call; seek His face, for His face is toward thee. Pray thyself up from grief to gladness, from weakness to power, and down from pride to humility, so shalt thou be spiritually enlarged.

\* \* \*

The most strikingly suggestive and multiform natural illustration of spiritual realities is that of Light. It is the peculiar physical emblem which most represents God in His nature and revelation. It is an emblem of each person of the Godhead in their essence and official ministry. It is the chosen emblem of the Scriptures enlightening the world; of the church in its witness-bearing, and of the individual believer in his life. It is the type of all spiritual phenomena of which God is centre and source. To trace out this beautiful emblem in our Bible and note its uses and application is a study worthy of our earnest pursuit.

\* \* \*

A candlestick was made for the Mosaic tabernacle of which we read:

"Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause the lamps to burn continually." What an imposing article of furniture was this seven-branched lamp! Graceful in shape, elaborately ornamented, of pure gold, giving out its soft-mellowed light and reflecting that light upon itself, upon the Table, and incense Altar. It was an article for use and an object of splendor.

The serving priests supplied the golden bowls with pure oil continually. With golden snuffers they trimmed the charred wick, and with golden tray removed all refuse.

The people also participated in the

rich ministry of the Lamp-stand. They gathered the olives, they pressed the fruit, they supplied the oil. This unity of participation between Jehovah, the priests, and the people, finds its expression in the service of this matchless Illuminator.

\* \* \*

There is a wealth of spiritual teaching radiating from the Lamp-stand, luminous as its own light, precious as its gold, clear as its pure oil. It was a type of Christ. He is the true light in contradistinction to all natural and artificial light. Not *true* in contrast to *false*, but true as real and abiding, in contrast to that which is ceremonial and temporary. Christ is the "light of men" John i, 4; "the light to lighten the Gentiles," Luke ii, 32; the light of Israel, Isa. lx, 1-3; "the light of the world," John viii, 12, and the glowing light of the predicted millennial age and of the New Jerusalem. "The Lamb is the light thereof." Rev. xxi, 23.

\* \* \*

The Candlestick also represented the Bible, for the Word is light. "The commandment is a lamp." The Spirit upon the Word causeth the flame to ascend. Countless results have followed the shining of this clear light. In the days of Josiah, the copy of the law found by Hilkiah in the temple produced repentance in monarch and subjects. So the Reformation which changed Europe resulted from the discovery of the Book by Luther in the monastery of Erfurth. Satan's persistent effort is to blind the minds of men "lest the light of the glorious Gospel of Christ should shine unto them." 2 Cor. iii, 4. And were it not that the God of all grace in His sovereign electing love commands the light to shine into our hearts, giving "the light of the knowledge of the glory of God in the face of Jesus Christ," we would have continued in the darkness of unbelief forever. 2 Cor. iv, 6.

## THE ANSWER OF MODERN LIBERALISM TO THE CLAIMS OF THE ROMAN CATHOLIC CHURCH.

BY REV. BROOKE HERFORD, D. D.

[“The third lecture to be for the detecting and convicting and exposing the idolatry of the Romish Church, its tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions and other crying wickedness in their high places; and, finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate church, spoken of in the New Testament.”—Extract from the will of Judge Paul Dudley, 1750.]

### II.

AT first sight there is much that is encouraging. We find leading Catholics among the most emphatic eulogists of this America, the very *raison d'être* of which is its large, trustful, self-governing liberty. We find Catholic ecclesiastics taking part in public affairs and discussing legislation and statesmanship with the avowal of principles of liberty which sound like echoes of the Declaration of Independence, and especially to the front with intelligent interest and help in the great problems of labor and social economy.

So full and hearty, indeed, are these expressions of liberty that it seems almost carping and ungenerous to go behind them, and to ask, do they really represent Catholicism in its permanent policy, or are they merely local accommodations to the circumstances in which it finds itself here and there? The claim of the church is that it is always and everywhere the same. Other churches have acted, at this or that time, as if they believed that they would be always the same; and sometimes, when inevitable changes have come, they have been very slow to acknowledge them. But their more thoughtful leaders frankly admit the changes, and we know that the advance is real, not a mere local accommodation to the thought of others, and liable to be disowned to-morrow. But how is it with this apparent advance of Catholicism toward liberty?

Is it really changed, or is it indeed always the same, and this a mere temporary and local keeping of its real principles in the background?

### NO LIBERTY IN THE ROMAN CHURCH.

“Always and everywhere” the same, is its claim. And so we have to compare this modern tone of freedom in free countries not only with its older tone, but with its character elsewhere. We want to know how far the liberality which Catholicism professes and pleads for here is carried out among its own people or allowed to others in parts of the world where it still holds paramount power. We are the more entitled to ask this, because the Catholic Church is not like Protestant Episcopacy, a group of federated national churches, each of which can go on its way without interference from the rest. It is one church, with an infallible head, and claims to be everywhere the same in dogmatic teaching. So that what perplexes the student of modern Catholicism is that, while in England and America it stands forth as the champion of liberty, in countries where it is in the ascendancy nothing is heard of liberty, and nothing is known of it. How much liberty did Rome show in Austria so long as it could make its concordat on its own terms? Or take it in Spain—or even in Belgium, under the recent revival of the Catholic regime? What about liberty of worship? What about liberty of education? The simple fact is that the Catholic Church holds an entirely different tone when pleading for the right of equality in free states and when dealing with the appeal of other religious bodies even for toleration, let alone equality, in states where it holds paramount power. If any one wants an illustration of this, let him read up the official pleas

put forth by the authorities of the Romish Church during the struggle in England for Catholic emancipation, and compare them with the claims which are now made from the same quarter.

The point which was most anxiously questioned, both in Parliament and throughout the country, and with a sincere desire to know the facts, was whether Catholics were really free to render a complete and undivided allegiance to the civil government of their country, or whether, as Catholics, they were subject to such instructions and authority from Rome as might conflict with their own free judgment and action as loyal citizens. Especially were questions pressed as to the present status of the claims which in the past had created some of the worst scandals of papal interference among European kingdoms. "Did the Pope claim any temporal jurisdiction? Did he still pretend to a power to depose kings, release subjects from their allegiance, and incite them to revolt? Was faith to be kept with heretics? Did the church still teach the doctrines of persecution?" \* To all such questioning, answers came in abundance from the highest Catholic authorities in the kingdom. Parliamentary committees were held in 1824 and 1825, and various high Catholic dignitaries were examined, all of whom scouted the idea of any obligation to obey the Pope in civil matters or to believe that he is infallible.

#### FALSE OATHS OF ROMAN BISHOPS.

And solemn declarations to the same effect were put forward by the vicars apostolic who in those days ruled the Catholics of Great Britain; while the hierarchy of the Roman communion, in its "Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland," declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required

to believe that the Pope is infallible. The strongest and most influential of these Catholic exponents was Bishop Doyle, who exhausted language in repudiating either idea. "Our obedience to the law," he said, "and the allegiance which we owe to the sovereign are complete and full and perfect and undivided, inasmuch as they extend to all political, legal, and civil rights of the king or of his subjects"; while in his "Essay on the Catholic Claims," addressed to the prime minister, Lord Liverpool, he broke out into the following still stronger language: "What, my lord, have we to do with the proceedings of Popes, and why should we be made accountable for them?" †

And so the measure of Catholic emancipation was passed, and I do not think any Englishman now regrets it. But, all the same—emancipation attained—the hierarchy has since carefully explained away every one of the plainest meanings which the people and statesmen of the time understood, and were intended to understand, by these statements. In all fairness, let it be said that their authors understood them in the same sense also. They stated what they believed at the time. But, really, no Catholic can claim a mind of his own; and they have had to retract in obedience to Rome. For, since then, the infallibility of the Pope, so emphatically and authoritatively repudiated in 1826, has been absolutely decreed by the Vatican council; and this, it must be remembered, covers not merely all matters of "faith" and "morals," but also whatever concerns the government and discipline of the church, the limits of this large category being only determined by the same authority.

This may appear at first sight a vague claim, not really touching the practical

† Any one desiring to refer to these matters more carefully should consult the pamphlet by W. E. Gladstone. "The Vatican Decrees in Their Bearing on Civil Allegiance."

\* Gladstone on the "Vatican Decrees," p. 12.

matters of civil government and allegiance. But this charitable interpretation is rendered impossible by the fact, that within the very generation, especially in the syllabus and encyclical of Pius IX., every one of the special interferences with civil life and action which have most roused the hostility of modern civilization, and which the friends of Rome have liked to regard as really, if not formally, dropped, have been distinctly reaffirmed, under cover of anathema against those who would teach otherwise. The liberty of speech and of the press; the liberty of conscience and worship, and that in countries called Catholic the free exercise of other religions may laudably be allowed; the idea that the church may not use force—all these have been directly and explicitly condemned; while, by the equal condemnation of all who hold that bishops and ecumenical councils have "transgressed the just limits of their power, or usurped the rights of princes," every worst wrong in history—from the persecution of heretics to the power of deposing rulers and releasing subjects from their allegiance—is claimed as a right capable of being used wherever needed, and the church itself the only judge of the need!

#### ROMANISM HOSTILE TO LIBERTY.

I do not mean that all this is likely ever to become any great practical danger in America or England. I think national patriotism is too strong. I cannot help believing that in any great emergency, in which some "usurpation" of Rome might come into conflict with men's duties as Englishmen or Americans, the spirit of loyal citizenship would prevail every time, just as it did with English Catholics in the time of the Armada. But then, the steady welfare and progress of a nation do not depend upon these decisions in such great emergencies. They depend upon municipal government, and the innumerable

questions of law and order and civil policy, which are constantly intertwined with "morals," if not with "faith," and so can at any moment be included in the scope of Catholic authority. It is in such lesser matters that we need our citizens to exercise intelligence and freedom. Let the Catholic leaders urge what seems to them the course most consonant with Catholic principles, as the religionists of any kind are entitled to do; but let them do it as one of the elements of free citizen judgment. But when the Catholic Church claims not only this general advice, but the absolute direction of the action of Catholic citizens, then—and it has done this again and again—it makes a claim which is just as much a "usurpation" as in the time of Judge Dudley, which must always be a perplexing mischief, and is only not dangerous, because it can so seldom be enforced. So, it needs to be understood, that all this eulogizing of American liberty on the part of Catholic ecclesiastics has behind it necessarily an attitude of mind toward Rome and her authority which is wholly inconsistent with it. One is glad to hear such professions of liberty, one cannot help believing that they are, often, personally sincere; but the local and personal attitude does not alter the real character of the institution itself, which was a burden upon liberty in the past—and claims to be always the same—and still is the same wherever it has the power.

#### FALSE CLAIMS REGARDING TRUTH.

But this discrepancy between the Catholic eulogies of liberty in Protestant countries, and both its permanent claims and its practice in countries where it is in power, touches a great deal more than the question of liberty. It concerns very closely the attitude of Catholicism in regard to truth.

It is one of the strong points made by Catholics that, alone of all religious bodies, they have absolute, reliable, un-

changing truth. The ordinary Protestant reliance on the Bible they treat as mere delusion. The reliance on the individual reason and conscience, which liberals exalt as the ultimate ground of belief, they ridicule as a mere *ignis fatuus*, leading men only into bogs of doubt or cloud lands of speculation. No! To the longing of the common heart for some clear truth Catholics reply that they alone have truth. That which the Pope pronounces, *ex cathedra*, to be truth, that must infallibly be so. Thus, on the matter of truth they claim to be before all others.

#### MENTAL RESERVATIONS AND FRAUDS.

And yet how far does this go—even if it were so—into the deep reality of truth? Truth, in the deepest fact of it, is a spirit in the heart, not a mere statement about some external thing. At least, it must be first a spirit in the heart—the spirit that reverences the fact as it is. It must reverence the fact close by, and so it shall grow into the faculty which reaches out and has a chance of apprehending the further fact of, say, ages past or of realms and worlds outside our personal ken and knowledge. So a man's real relation to truth is determined not by his having some special source of information about heavenly things, and submitting his own thinking to that, but by his having a clear open eye to the fact of things close about him, and standing by that fact, and refusing to say or do anything at variance with that. Now, this spirit of truth is a very great thing, the most important in the life of mankind.

When Paul Dudley ordained a lecture for exposing not only the "tyranny and usurpation" of the Romish Church, but also its "heresies" and "fatal errors," he probably had in his mind some of its doctrines about divine and future things. The world has gone forward since then. It has become skeptical as to any church having special informa-

tion about those more distant verities. Certainly, the only religious teachers who will win much attention to their claims of divine truth are such as are palpably trustworthy in the matter of human truth, honest and straightforward and sincere in all the common dealings and relations of life. Now, in all this—and I speak no mere opinion of my own, but what I know to be the misgiving of even the most liberal and friendly observers—the Catholic priesthood seems curiously weak. It has elevated mental reservation and evasion into a system, so that the world is always puzzled how far to receive Catholic assurances and declarations at their "face value." It officially sanctions such misrepresentations of history as its own best scholars are ashamed of; and even in regard to the most sacred matters of faith it admits pious frauds such as no other church in Christendom would allow for a moment.

#### ROMISH PERVERSION OF TRUTH.

Let me give an illustration or two. It is not without significance that two of the most disliked expressions, for subtle double-dealing and for skilful reasoning apart from any real truth—"Jesuitical" and "casuistry"—have grown up from one of the chief orders of Catholicism and from one of its chief methods of reasoning. I have been struck with this: that, even from the best outside friends and admirers of Catholicism, it is almost impossible to obtain any clear answer when you ask them what they believe to be the truth about the charge that Catholicism teaches that faith need not be kept with heretics. As for history, Catholic history strikes the average mind about as railroad geography does. Every one knows how the railroad companies, in those neat little maps which illustrate their folders, represent their own lines by broad straight lines from end to end, while rival lines are either left out altogether or put in thin and



devious lines, as if of no account. Yes, that makes very pretty maps; but it is not geography.

It is about the same with Catholic history. Of course, there have been real Catholic historians, who have written fairly even about such subjects as the Reformation; but, take the histories which are specially written and officially recommended for Catholic education, and their comparison of the railroad folder-map is none too strong. Everything is right. The line is perfectly straight. The trouble is it is a little too straight. You find Luther represented simply as an ambitious, turbulent and vain hypocrite, whose protest against indulgences was due to his anger at their sale not being given to his own "Augustinian" order, but to the Dominicans; while Tetzel was a learned and excellent man, whose success in their sale was due "to the faith and devotion of the people," and whose masterly defence of them was burned at Wittemberg simply out of dislike of free speech. You find the enormities of the Inquisition explained away as the excesses of individual Catholics, but which the church disowns. You find the massacre of St. Bartholomew's day explained away as a merely political uprising of loyal Frenchmen, with which religion had nothing to do; and the medal and Te Deum with which Pope Gregory XIII. had it celebrated at Rome were in thanksgiving not for the massacre, of which he was kept ignorant, but for the preservation of the French King from death and of the French nation from the horrors of a civil war.

If any one would study in closer detail the minor untruthfulness of exaggeration and suppression with which Catholic school books abound, he will find a curious collection of them in Edwin D. Mead's pamphlet on "The Roman Catholic and the Public Schools." Mr. Mead is well known as one of the

fairest of American writers, and by no means sparing in his exposure of the meanness and persecutions perpetrated by Protestantism; but as he points out, there is no denial or suppression of these things in Protestant histories. They are recorded and deplored as the blots upon times when no church understood freedom or Christianity. But Catholicism cannot admit that it has had anything to mend or learn. Its misrepresentations in this direction are such as are entirely without parallel among other religious bodies, except to some extent among some of its ritualist imitators. Nearly all of the valuable inventions of the world are summed up as "due to Catholics." The Holy See has been "God's instrument in conferring upon Europe all the real good she enjoys." Much said about the Salem witch trials, but nothing about the incomparably greater numbers put to death for witchcraft in Catholic countries, and, perhaps, the climax is in this choice summing up of the comparative history of Catholicism and Protestantism by Bishop Gilmour: "To make converts, Catholicity has ever appealed to reason; Protestantism, like Mohammedanism, to force and violence!" No wonder Mr. Mead winds up his examination with the pregnant verdict: "This is not history."

#### NO SIN TO SLANDER EX-PRIESTS.

With such a curious absence of truthfulness about the past, it is hardly surprising that it is difficult to obtain reliable statements about present matters. While I lived in America, I was for a number of years one of the fellowship committee of our own body, and had frequent occasion to make inquiries about the career and standing of ministers leaving other churches and desiring to enter ours. I found little difficulty in obtaining confidential and reliable statements about ministers from all Protestant denominations. Where they had

been good and valuable men it was freely acknowledged, even though it might be with expressions of regret at losing them. But, in the case of ex-Catholics, what information we could obtain proved so unreliable that gradually we gave up seeking for it. I was talking about this with one of our most respected English ministers, when he told me something which seems to throw light on the matter.

I should premise that this minister, after a good university education, had begun life as an Anglican clergyman, but later, like others of the ritualists, had gone over to Rome and become a priest. After some years in the Catholic priesthood he quietly came back into Protestantism. He never showed any of the bitterness of converts, however, never joined in "No Popery" movements, seldom spoke of his Catholic experiences at all, and has won universal respect among us by his high and spotless character. So that what he told me I felt I could implicitly accept. And it was this: That, after he had been in the priesthood for some time, he happened to be at a conference of priests at which the question proposed for discussion was this: "Supposing a priest apostatizes, and one of his fellow priests, in order to block his way, starts a report of his having been guilty of some scandalous crime, how ought such a falsehood to be treated?" He said he never should forget the amazement with which he listened, as some of them laid it down that it should be treated as a venial transgression, with some slight official penance imposed, while others declared it to be no wrong, because of its being intended to bar the apostate in his wicked course, and force him back into the church; but not a single one among them all clearly and strongly condemned it. He told me that it was this which first made him feel that somehow he was where he did not belong, and led, after a time, to his returning to Protestantism.

This different feeling about truth, this apparent feeling that the service of the church releases them from the ordinary obligations to honesty and straightforwardness has again and again been forced upon me in my observation of the working of the Romish priesthood. Here is one illustration which I came upon in my earlier days of admiration for Catholicism, and which I should have regarded as a Protestant calumny if I had not found it in the life of missionary reports presented to and published by the Propaganda. These reports had been lent to me by a loyal Catholic layman, who knew my interest in missionary work in the east. This particular document is a letter from M. Goutelle, priest in China of the Society of Foreign Missions, giving his report of a visit he had been ordered to make to the Christians in the southeast of his province. After telling how he disguised himself, his narrative proceeds thus: "Walking along from street to street, we came at length to an apothecary's shop in the large square. Here I keep a man, at my own expense, to baptise the children of pagans in danger of death. He is a pious Christian, zealous, faithful, and endowed with great moral courage. With respect to my apothecary, he only requires me to pay for his food and clothing. He is skilful in preparing medicines, and I provide him with the necessary drugs, from which he prepares pills and draughts, which we dispense gratuitously to the children under 7 years of age"—some dozens, he mentions further on, sometimes 50 or 60, are brought to them every day; and, "when he sees that they are in danger of death or afflicted with an incurable disease"—permission is only extended for such as are in peril—"he baptizes them." The father and mother remain in perfect ignorance of the sacrament which is thus administered under their eyes.

[TO BE CONTINUED.]

## CANONS OF COUNCILS OF THE ROMAN CATHOLIC AND GREEK CHURCHES.

ON THE MARRIAGE, CELIBACY AND MORALITY OF THE CLERGY, FROM THE EARLIEST TIMES RECORDED.

BY JOHN BORLAND FINLAY, PH. D., LL. D., D. C. L., NEW YORK.

### CANONS OF THE ROMAN CHURCH.

A. D. 348.—The Council of Carthage, Canons 3 and 4, forbade the clergy to dwell with women.

386—A Council of Rome, according to Canon 6, forbade a clergyman to marry a widow, and by Canon 9, deprived of communion those amongst the priests and deacons who, receiving holy orders after marriage, continued to have commerce with their wives.

401—The Council of Carthage, Canon 1, confirmed the Canons of a former Council which forbade the marriage of the bishops, priests and deacons of the African churches, whose observance was to be enforced under pain of deposition.

461—The Council of Toulouse, by Canons 1, 2, 3, 4, enjoined celibacy on its bishops, priests and deacons, forbade them to live with or be in terms of intimacy with women, and forbade a clerk or clergyman to marry a widow.

465—The Council of Rome, by Canon 2, forbade to admit to holy orders men who had been married twice or had married any women except virgins.

511—The Council of Orleans, Canon 13, forbids the wife of a priest or deacon to marry; and, by Canon 29, prohibits all familiarity between clergymen and women.

538—The Council of Orleans, Canon 7, directs that unmarried clerks or clergymen, who have received orders of their own free will, shall if they marry afterwards, be excommunicated, that clergymen committing adultery shall be shut up in a monastery for life, without, however, being deprived of communion.

660—The Council Nantes, Canon 3,

forbids priests to live in the same house with any women whatever, and also prohibits women from going near the altar to wait upon the priests there, or to be seated within the chancel rails.

589—The Council of Toledo, Canon 5, orders that women of ill fame, who have sinned with the faithful, shall be sold by the bishop and their price given to the poor.

597—Another Council at Toledo, Canon 1, ordered that priests and deacons who do not observe the law of continence shall be degraded—shut up in a cloister—and put to penance.

721—The Council of Rome under Gregory II. forbids any person to marry a woman whose husband had been ordained a priest, or a deaconess, a nun, a brother's, a father's, or a son's wife, and also forbids to wear long hair.

744—Another Council at Rome forbids bishops to live in the same house with women, and forbids priests and deacons to have any women in their houses, except a mother or near relative, and also anathematizes any man who shall marry a nun, or the wife of a priest, deacon or monk.

946—The Council of Augsburg forbids all the clergy to marry wives.

1049—The Council of Rouen, Canon 15, declares that priests, deacons and sub-deacons by marriage, forfeit all rights to their ecclesiastical revenues and are incapable of performing any of the functions of their office, either personally or by deputy.

1068—The Council of Barcelona agreed at that date to adopt celibacy, and to conform to the rites and customs of Rome.

1075—The Council of Mayence, by a vote of the clergy, rejected the Pope's proposition and rejected celibacy.

1102—The Council of Westminster, Canon 4, ordered that no archbishop, priest, deacon or canon shall marry or retain his wife, if married.

Canon 5. A priest guilty of fornication is not a lawful priest.

Canon 7. The sons of priests shall not be heirs to their father's churches.

1108—Another Council at Westminster, by Canon 1, forbids priests, deacons and sub-deacons to have any women in their houses, except such as are nearly related.

Canon 2 orders those who have kept or taken women since the prohibition of Westminster in 1102, and have celebrated mass, wholly to discard them, so as not to meet with them knowingly in any house.

Canon 5. Such priests as choose to live with women, to be deprived, put out of the chair, and pronounced infamous.

Canon 6 excommunicates those who, without leaving their women, celebrate mass, except they reform and give satisfaction within eight days.

Canon 7 makes the above binding on archdeacons and canons.

1056—The Council of Toulouse, Canon 7, enjoins celibacy upon priests, deacons and other clergy holding ecclesiastical dignities, offenders to be deprived.

1074—A Council at Rome decreed that those who continued in a state of incontinence (which included the married and the fornicators) should not be permitted either to celebrate mass or to discharge any of the inferior offices of the altar. Tom. X., Conc. p. 313.

1114—The Council of Grau in Hungary, Canon 32, forbids deacons and priests to marry after ordination; and Canon 54 deposes any clergyman marrying a second time, or marrying a widow or divorced woman.

1126—The Council of Westminster, Canon 13, forbids priests, deacons, archdeacons and canons to dwell in the same house with any woman, except a mother, sister, aunt or unsuspected woman; offenders to lose their order.

1127—Council of Nantes ruled that children by incestuous marriages should have no share in the succession of their parents. That the children of priests should not receive holy orders, except they should first have taken monastic vows.

1175—Another Council at Westminster, Canon 1, agreed that every benefited priest or clerk in holy orders refusing to put away his mistress after monitions, to be deprived. All clerks under the rank of sub-deacon to keep their wives, unless they separate by mutual consent. Sons not to be instituted into their father's benefices unless some one succeeds between them.

1134—The Council of Pisa, Canon 1, directs that priests shall be separated from their wives, and nuns from their pretended husbands, and both parties put to penance.

1186—The Council of Dublin, held in Lent, against the drunkenness and incontinence of the Irish clergy. Sentence was publicly pronounced against certain of the clergy of the County of Wexford convicted of being married.

1222—The Council of Oxford, Canon 31, forbids clergymen in holy orders to keep concubines; and, by Canon 34, prohibits the clergy from spending their ecclesiastical revenues in building houses, or lay fees, for their sons, nephews, or concubines.

1237—The Council of Westminster, Canon 15, orders that married clergymen retaining their wives, or other women, be wholly despised; forbids them to apply any of their goods acquired after their marriage to the use of their children or wives, but orders such to be made over to the churches

which they had or in which they were beneficed; also forbids to admit their sons to any benefice, and, by Canon 16, orders all clerks keeping concubines entirely to forsake them within a month, upon pain of suspension until they have afforded satisfaction; otherwise they are declared ipso facto deprived.

1168—The Council of Westminster, Canon 8, re-enacts Canon 16, of the Council of 1237, above stated.

1320—The Council of Tarragona, Canon 64, orders their bishops to proceed against the concubinary priests.

1388—The Council of Valencia, Canon 3, directs that if the married clergy will enjoy the privileges of the clerical state they shall observe the tonsure and the clerical dress. In order that no doubt might exist as to the form of the tonsure a figure of it was appended to the Canon.

1418—The Council of Salzburgh, Canon 6, excludes the bastards of priests and deacons from holy orders.

1438—The Council of Bourges, Canon 20, condemns all concubinary clerks or clergymen.

1440—The Council of Freesenghen, Canon 5, renews the decree of the Council of Basle against the concubinage of the clergy.

1528—The Council of Paris, Canon 8, declared that the celibacy of the clergy, by the Latin Church, having been always practiced and enjoined by the Second Council of Carthage, as a law ordained in the apostolical times, they who teach the contrary are to be treated as heretics.

1554—The Council of Drogheda, Ireland, declared that all married clergymen should be deposed.

Thus in Ireland, England, France, Spain, Germany, Hungary, Switzerland and Italy most of the clergy of the Roman Catholic Church were either married or the fathers of families, as the foregoing Councils undoubtedly show,

prior to the Reformation. From the popes to the lowest clerical orders their morality was of the lowest grade. Erasmus informs his readers that, in many places, the priests paid to their bishops each a regular tax for the woman with whom he lived, as well as an additional one for each child he had by her.

It is also said that "In many places the people were delighted at seeing their priest keep a concubine that their wives might be free from his seductions."

A German bishop is reported to have said publicly, at an entertainment, that in one year 1,100 priests had presented themselves before him for licenses to keep their mistresses, and to pay for their children.

Shortly before Victor Emmanuel captured the city of Rome, according to the *London Examiner*, which was copied into the *Christian Intelligencer* of this city, while there were only four illegitimate children born in Protestant London to every 100 born in lawful wedlock, there were 48 born in Roman Catholic Paris, 53 in Roman Catholic Brussels, 118 in Roman Catholic Vienna, and 143 in Rome, to every 100 born in lawful wedlock therein.

Mr. W. J. Stillman, formerly United Consul at Rome, for four years, from 1861 to 1865, stated that "Worse than anything we can conceive was the debauchery kept up in that city by the priesthood. No one who has lived in Rome long can be unaware that the immorality of that city (except among the obstinate Liberals, who rejected all the prerogatives of the Church as such) was greater than in any city in Europe, except Vienna and Naples, and worse in its type than in that of the latter city." Such was Rome under the government of the Pope! How different is Rome to-day under the King of Italy! Then it was a hotbed of immorality. The largest number of the people were unable to eith-



er read or write. Now every influence by the present government is employed to promote the people's morality, mental and intellectual development, and yet, notwithstanding the present happy elevation of the Roman people a number of foreigners seem to be intriguing to restore the government of the Pope over the ancient city of the Cæsars.

#### THE CANONS OF THE GREEK CHURCH.

A. D. 325—The First General Council of the Universal or Catholic Church met at Nice on the 19th of June, of the year 325. There were present 318 bishops and a large number of presbyters and deacons from Syria, Cilicia, Phœnicia, Palestine, Egypt, Thebais, Libya, Thrace, Macedonia, Mesopotamia, Pontus, Galatia, Pamphylia, Cappadocia, Persia, Gothland, Achaia, Phrygia, Epirus, Thrace and Spain, but none from Rome, save two presbyters named Vitus and Vincentius.

Canon 3 forbids any bishop or deacon to have women in their houses; except their mothers, sisters, aunts, or such women as shall be beyond the reach of slander.

691—The Quinisextum Council of Constantinople, Canon 3, enacted that all priests and deacons who, being married to a second wife, refuse to repent, shall be deposed; that those whose second wives are dead, or who have repented, and live in continence, shall be forbidden to serve at the altar, and to exercise any priestly function in future, but shall retain their rank; that those who have married after ordination shall be suspended for a short time, and then restored, but shall never be promoted to a higher order.

Canon 13 allows (notwithstanding the decrees of the Latin or Roman Catholic Church to the contrary) that married men, when raised to holy orders, should keep their wives and cohabit with them, excepting on those days on which they

are to celebrate the holy communion; and declares that no person who is otherwise fit or desirous of ordination, shall be refused on account of his being married, and that no promise shall be extorted from him at the time of ordination to abstain from his wife, lest God's holy institution of matrimony be thereby dishonored; orders further, that they who shall dare to deprive any priest, deacon or sub-deacon of this privilege shall be deposed, and that also any priest or deacon separating from his wife on pretence of piety shall, if he persist, be deposed.

1450—The Council of Constantinople deposed Gregory IV., Patriarch of Constantinople, for having previously agreed at Florence to a union of the Greek and Latin Churches, in 1439, and adopted twenty-four articles of complaints against the Latin, or Roman Catholic, as follows—To wit:

1. That they did not paint the images like the archetype.
2. That they adopted secular tunes to ecclesiastical Psalmody.
3. That they permitted men and women to sit together in their churches.
4. That they forbade marriage to the clergy.
5. That they did not pray towards the East.
6. That they used unleavened bread in the holy sacrifice.
7. That they asserted whatever is in God to be substance.
8. That the Pope had the cross depicted upon his feet which Christ carried on His shoulder.
9. That they allowed the bedridden in the holy mysteries, and that not with sufficient reverence.
10. That they accepted money from harlots.
11. That they fasted on Saturdays.
12. That they, contrary to the decree of the Seventh Synod, made paintings to represent the Father.

13. That in crossing themselves they began on the left.
14. That the Pope usurped a secular authority.
15. That the Pope, for money, absolved Christians from the obligation to fast.
16. That, contrary to Holy Scripture, they permitted parents to make their eldest sons sole heirs.
17. That they gave to the image of Christ and to the cross the worship of Latria, which is due only to the Word.
18. That they adored images.
19. That they permitted priests in a state of fornication to celebrate mass.
20. That they did not at once anoint the heads of the baptized.
21. That they did not pray standing on Saturdays and Sundays.
22. That they ate of things suffocated.
23. That they punished with temporal fires those who erred in faith.
24. That they did not enjoin those who had done any injury to anyone to seek forgiveness of him.

Vide Tom. xiii, Conc. p. 1365.

### Kind Words.

[From the Religious Telescope, Dayton, O., Feb. 5th, 1896.]

Those who desire to know the progress of the Reform Catholic movement and of the number of leading men and others in the Catholic Church who are converted annually to Christ and Protestantism, should procure and read *THE CONVERTED CATHOLIC*, published monthly at \$1 a year, and edited by that renowned Catholic reformer, Dr. James A. O'Connor, 142 West Twenty first Street, New York. Dr. O'Connor is the founder and pastor of Christ's Mission, and is doing a grand work for God, liberty, and humanity. Send to him ten cents and receive a sample copy of *THE CONVERTED CATHOLIC*.

We hope the kind words of our excellent contemporary will find an echo in the hearts of our subscribers that will make them sound the praises of the magazine in the ears of their friends and get them to subscribe for it. The attention of our subscribers who have not yet paid for this year is also called to the need of their co-operation in the work.

### Rome's Twenty Million Loss.

**M**ISS M. T. ELDER of New Orleans, a niece of Archbishop Elder of Cincinnati, and of course a devoted Roman Catholic, in a paper read at the Catholic Congress at the Chicago World's Exposition in 1893, and first published in full in the *Catholic Telegraph*, Cincinnati, February 1, 1894, said the Roman Catholic Church in the United States had lost 20,000,000 of souls in this century.

The New York *Catholic Review*, one of the few respectable Roman Catholic papers in the United States, said in its leading article December 1, 1895 :

"THE LEAKAGE OF THE CHURCH.

"Maj. H. F. Brownson, Detroit, made the following statement before the Catholic Society of Michigan in March, 1893 :

"We have had enough and to spare for the last four years of what wonderful progress the Church has made in the United States. Our English speaking Catholic orators have delighted us with statistics showing that in the last hundred years 30,000 Catholics have grown to 10,000,000, and where there was only one bishop we have 100 priests now. Foolish boast ! Prick the bubble with the pin's point of a little sense and what is proposed as our glory becomes our great shame.

"Starting 100 years ago with 30,000 or 40,000 Catholics we have acquired Louisiana, Missouri, Arkansas, Kentucky, Florida, Texas, California, Nevada, Colorado, Idaho, Arizona and New Mexico, each with a considerable Catholic population. We have received from Ireland Catholic immigrants who, with their descendants born here, are estimated at 15,000,000 now alive ; from Germany 5,000,000, and from Poland, Italy, France, Hungary, etc., some 2,000,000 at the lowest calculation ; in all, 26,000,000 or more. And Hoffman's Catholic Directory for this year puts the total number of Catholics at less than

6,000,000. Where are the other millions? While losing two out of every three persons born of Catholic parents, we have done nothing worth speaking of toward converting those outside the Church, perhaps have even been an obstacle to their conversion.'

"This is certainly a very serious indictment. We do not see that the statistics can be successfully contradicted. But whatever the real figures may be no one can deny that there has been a great loss, and the serious question with us should be, What are the causes of the loss?

"Of course, the chief cause of loss was and is the overshadowing and all powerful influence of Protestantism. The early Catholic settlers who came to this country not only found no church and no priest, but they found Protestant churches and a prejudiced Protestant population. It was not to be wondered at, if in time many lost their faith and strayed into strange pastures. That undoubtedly accounts in a large measure for the numerous Irish names of Protestant Americans of several generations which are met with in every part of the country.

"The predominance of Protestantism still continues, though the Church has been established in almost every town in the country, and there has undoubtedly been a great increase of the Catholic population. But, it must be confessed, sad as are the facts, that the 'leakage' still goes on.

"It is not, perhaps, to be wondered at that so large a portion of our people are imperfectly instructed and grounded in the principles of their religion when it is remembered that they have been educated in our public schools where there is not only no positive religious instruction, but where the influence of the schools, if not decidedly against, is certainly not favorable to the Catholic religion. It is not surprising that children

thus educated should become assimilated by the Protestant—not to say Godless—atmosphere in which they have been trained and that when they have reached maturity they should become an easy prey to the proselytising influences which are always active in every department of society.

"Unfortunately the unfavorable influences of the public schools are not always counteracted by a system of continued, religious instruction and Catholic influence. Nor is it strange that men of business, professional men and politicians who have not been fortified by a decided, robust system of Catholic education should fail to cherish and exhibit that spirit of loyalty which we naturally look for in leading, influential Catholics. Penetrated with the spirit of the world, ambitious of social distinction, they are ready to compromise their principles by currying favor and even seeking alliance with influential Protestant families, by sending their children to Protestant colleges and institutions of learning and by generally preferring Protestant or non-Catholic to Catholic society. If such be the conduct of intelligent, influential Catholics what can we expect of the uneducated masses who are subjected to the same unfavorable influences and temptations in their sphere of life?

"What we want is a more thorough Catholic education, more consistency of conduct, more devotion to principle on the part of intelligent Catholics in influential positions. For this happy consummation let every loyal Catholic pray and labor."

[To which we add: For the happy conversion of more Roman Catholics, let every loyal Christian in the United States pray and labor, and sustain those who are working in this part of the Lord's vineyard, where the harvest is so great and the laborers are so few.—ED. CONVERTED CATHOLIC.]

**VARIOUS NOTES.**

The article on the inhumanity and brutality of a Roman Catholic priest of this city, which we publish in a preceding page, should be read by every Protestant who contributes money for the support of the priests and nuns and their institutions. The Protestant missions and benevolent institutions of the city are full of Roman Catholics whose wants their own church will not relieve, and whom the priests and nuns will not only turn away from their doors with scorn and contumely, but as in this case, consign to prison for begging a mouthful of bread.

**Untruthful Priests of Rome.**

From long experience in passing by in silence the attacks of the Pope's agents in this country, the bishops, priests and Jesuits, it would be an easy thing for us to ignore the base slander and infamous calumny of the Roman Catholic priest of Rye, one of Archbishop Corrigan's favorites, who, as related in the January number, in order to prevent a young man from becoming a Protestant, said that we had been to confession to him several times with penitential tears for the attacks we had made upon the Pope's holy church. While we could easily pass this by, it is not so easy to find Christian words that could fittingly characterize his conduct. This is a case where strong language could be employed, in the use of which the profane man has the advantage of the Christian. But instead of hurling explosive expletives at the Pope's priests we shall pray for their conversion. We prayed for Father McTighe when he was in Freeport, and he was removed to another parish; we have prayed for Father Ganss of Carlisle, but until he begins to say his own prayers—as he is in duty bound under penalty of mortal sin—we cannot say what will happen; we shall pray for Father Barry of Rye, and if he should learn to speak

the truth and lie not, our prayer will not be in vain, though we suspect he will be removed by Archbishop Corrigan before his conversion takes place. How pitiful it is to see such men standing between sinners and the Saviour claiming to be His agents in the salvation of souls and boasting of their power to bring Him down from above to be subject to them in the administration of sacraments. They are a bad lot, those priests of Rome, and unless they repent they shall receive their reward where there is wailing and gnashing of teeth.

**Dr. Safford's Severe Arraignment.**

The former priest referred to by Dr. Herford in the part of his Dudley lecture, which we publish this month (page 57), is the Rev. Dr. Safford of London. As an honorable, truthful man, he could not remain in the Roman Catholic Church. The testimony of Dr. Safford, who, as Dr. Herford says, is an honored Unitarian minister in England, conclusively proves the corruption of Romanism. The "seared conscience" applies to its adherents. "Come out of her, my people," says the Lord God.

**The Converted Catholic, Volume XII.**

The monthly parts of THE CONVERTED CATHOLIC for 1895 have been bound in cloth, making Volume XII. of this valuable contribution to the current literature on the controversy between Protestantism and Romanism. The subjects discussed in this volume cover a wide range. The claims of the Roman Catholic Church to supremacy, its hostility to liberty and freedom, its corruptions in doctrine and practice are exposed and combated in a calm, scholarly manner and in a spirit of fairness that will win respect even from opponents. As a handbook of reference on subjects relating to Romanism this volume will be found most useful for the library. Price \$1.50. James A. O'Connor, 142 West Twenty-first street, New York.

